

342 "Are most of the houses in this village like this one?"

"Yes, only the priest and the teacher have two rooms in their homes, but people here are beginning to think about building bigger houses."

"How do you go about building a house such as this?"

[463] "Oh, we get all the materials together and then call one of the builders who
[465] lives here in the village. It may take us quite a while to collect the material, depending upon the prices we get paid for our crops. We have to pay the master builder fifty drachmas a day; it usually takes him about fifteen days, since members of the family help him. We need him because he knows best how to place the stone in the walls so they will be firm."

The woman showed little interest in the actual details of construction, but quickly passed to the ceremonies connected with a new house. She pointed out that when the cornerstone was laid the family and relatives came together, cut the throat of a cock, and let the blood spill on the four corners of the house, selecting the eastern corner first. Just prior to this ceremony, money was thrown out to the workers. Customs vary, as we [778] discovered, as to just what was buried in the cornerstone, but in this Peloponnesian village the family buried earth from a sacred place near the village where they had found a treasured ikon; they also included a small wooden cross and an ikon of the Holy Virgin. If the house is built as a dowry for the daughter, then some of her personal possessions such as a dress or a shoe are also included in the cornerstone. Usually a big dinner [574] of roast lamb follows the laying of the cornerstone.

A second ceremony occurs when the topmost beam of the house is in place. The roof has not yet been laid, but this is the time for the family to bring presents to the workmen, who upon receiving a gift call out the name of the donor and wish him many years and a happy life. Later on, [793] when the house is finished, the priest is called. He must be the first person [788] to enter, after which he blesses the house and departs. Thereupon, for good [777] luck, a young boy must be the first to step in.

Now the furniture can be installed and the family can settle down. The [352] dowry chests, containing valuables saved up for the unmarried daughter, [583] will be placed along a wall and the dowry blankets piled on top. "And unmarried girls must never sit on this chest or they will never get married," declared our informant.

[352] Other furniture includes a small table along the wall over which is hung [353] a large mirror. The family photographs are stuck into the edges of the mirror frame. Pictures also decorate the walls, as do pots and pans and other cooking utensils. Two or three chairs complete the roll call of furniture.

351 In other visits to village homes our attention was directed more to the
[513] court than to the interior. The weather would be warm and balmy and the vines in leaf. The family had in reality moved out of doors for the season,

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Community

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[633] councilmen could be elected in demes and from five to fifteen in communes, on the basis of population.

An account of local officialdom taken from almost any commune in Greece closely resembles that from other communes, although the number of council members may vary. Here are the facts for Gourie, near Mesolongi on the western coast of Greece.

[622] The village has the following officers: a president and a deputy president, who replaces the former in his absence. The president is the paid governmental representative in the village. The secretary is a salaried, permanent employee of the community, whose duty is to keep all community records, conduct all correspondence, and do all other clerical work. The village council: it is the duty of this council to help the president solve the various community problems, to attend regular meetings and take the necessary resolutions. The councilmen are unpaid officers; the president is paid a yearly allowance of one thousand drachmas for his extra expenses. The council and the president were elected during the last national municipal elections. Later the president was elected by the councilmen.

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[666] The old school building is now used for the community office. This has two rooms; one is used for the president's office and the other for the secretary's; its furniture is very poor; it has six chairs, a divan, and a bookcase used for filing.

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352 Of course, villages differ in the facilities provided for the community-council officers. In Tsepelovo, an Epirus village, the office of the council was well furnished. Cushioned benches lined the walls. Other furniture included a long table at which the secretary worked; a storage chest; a glassed, built-in cabinet containing shelves for filing; four straight-back wicker chairs; and another cabinet built into the wall which contained a store of medical supplies. The room was decorated with an *Ohi* sign, commemorating the refusal by Metaxas to capitulate to the Italians early in World War II, pictures of the royal family, portraits of local dignitaries, and two pictures of Eisenhower. Some American Mission material lay on the long table. This council, too, had the responsibility of taking care of the high-powered American Mission radio, similar to the one in Phrangista.

• [353] As I talked with the village officials here and throughout Greece, I tried to understand their conceptions of their jobs. I knew what the law stated to be their functions but wondered how closely their own ideas corresponded with the legal description. In an Attica village (1953) I found a council consisting of eight members and the president. The secretary there, as elsewhere, had no vote at council meetings, but introduced the topics on the agenda. I asked this secretary whether he considered himself an employee of the community council or of the central government. In Communist countries to the north I had known that the secretary of local government was usually a trusted Communist imposed on the community and

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Inside Vasilika's Homes

Let us first consider the house. A new two-story house has the greatest prestige, but any family that builds a new house, even if it is only the small one-room brick house, gains some standing in the eyes of the villagers, although mild ridicule of the insignificant efforts of people of low prestige is not unknown in the village. [511 342 556]

In the two-story houses, old or new, the ground floor typically consists of two rooms, one of which has cement flooring, with stuccoed walls and a fireplace. Many families use this room for all purposes: as kitchen, living room, and as the bedroom for all the members of the family. The women cook in the small fireplace, always conserving precious wood, the annual supply of which is usually purchased in October. They place two thin logs in the form of a V so that only the point at which the logs meet actually burns. [354]

The only characteristic of the room which qualifies it as a kitchen is a wide window ledge, hollowed out to the depth of two inches, and lined with cement. The shallow basin slopes toward the window with a short length of metal tubing pushed through the outer wall of the house. A small water container with a spigot at the bottom is hung on a side wall above the shallow cement-lined basin, and the kitchen appointments are complete. Waste water drains through the tubing out into the yard of the house. The villagers often hang some towels near the basin and wash their hands and faces there each morning. The women of Vasilika used to agitate for the construction of a sink, both because it was a sign of progress and because it would ease some of their work. In 1961 they were eagerly awaiting the piping of water into the houses. [342 511 414 515]

The lower floor all-purpose room is furnished with a few straight wooden chairs with cane seats, and may also have a table and a bed. Proper beds are not essential, however, because thin pallets can be brought out at night and placed on boards resting on wooden saw horses to create a bed, or may be merely laid out on the floor. The women pile the bedding, including folded pallets, sheets, and blankets, neatly in one corner of the room and cover the pile with a white rectangular cloth bedding-cover especially designed for the purpose. [352 511 353]

The second lower room has an earthen floor and may be used for storing household supplies, wine-barrels, and agricultural produce. Among the less prosperous families, the lower floor may consist of only one earthen-floored room in which a curtain hanging near one end separates the living section from the storage area. [342 511 353]

The upper story, apart from the terrace, may have several rooms with wooden plank floors and stucco walls. A second fireplace, sharing a flue with the lower one, may become the focus of what the villagers call the winter room. It is a smaller version of the all-purpose room below. [354]

The remaining second-floor room is called the *saloni*, and is best designated in English as "the front parlor." It is the ceremonial room of the house, the part in which the family represents itself to the outside world. Visitors are [574 594]

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342 ushered into the *saloni* and are expected to remain there. At name day celebra-
511 tions, at the *paniyiri*, at Christmas, at engagement and wedding parties, guests
574 are greeted in the *saloni* and may be served food there. Most of the time it is an
594 uninhabited room, but because it represents the family to the world outside and
[356] because the patterns of hospitality in the village often require a family to en-
tertain without advance notice, its furnishings are the best in the house and the
room is always kept clean and in good order.

352 A typical *saloni* in Vasilika has a large square table placed in the center
of the room. The table-top is covered with an ornamental cloth, often snowy
511 white. A glass bowl commonly occupies the center of the table. It is often filled
[215] with slightly yellowed photographs of members of the family and relatives living
[353] away from the village, and with the most recently received postcards or greet-
ing cards.

[583] Virtually every *saloni* contains one or two large trousseau trunks placed
along the wall. Their tops are usually covered with an ornamental white cloth.
These trunks serve as storage places for bed linens, table linens, extra sheets,
pillow cases, and table covers, which were part of the wife's trousseau. They
also are repositories for the trousseau being prepared for the daughters of the
house. No matter how low the income level of the family, there are always at
[574] least some token *rukha* (linens) as dowry. Again, regardless of income, every
housewife serves her guests fruit preserves in small crystal dishes and the liqueur
which accompanies the preserves in tiny crystal glasses, and proffers both items
on a tray.

[574] A *saloni* may contain no other furnishings, but often the one bedstead
owned by the family remains there to be used only by guests. If the family owns
a wardrobe they may display it in the *saloni* and store their best clothes in it.

215 Wedding photographs of the husband and wife of the household, and of
353 their parents or their married children are hung on the walls of the *saloni*. Ad-
511 ditional framed photographs of relatives who no longer live in the village also
decorate the walls. Often a large framed mirror hangs on the same wall as the
photographs.

207 Approximately ten of Vasilika's families had battery-operated table radios
in the *saloni* in 1955. Since the electrification of the village, additional families
511 have purchased radios on the installment plan. By 1961 it had become customary
[264] to turn on Greek folk music programs during the midday meal and in the
[365] evenings. Since 1958 several families have purchased elaborate chandelier-like
[354] fixtures, holding two or three electric bulbs. These are placed above the center
table of the *saloni*.

342 The terrace of the two-story house has a variety of uses. Here the family
511 may perform some simple household task. The women may hang their wash on
[296] wires stretched along the poles which support a sheltering roof. Here, too, they
[513] may set the table for the Easter feast. The entire family may sleep out on the
[247] terrace in the heat of summer. Whatever else the terrace is used for, however, its
edge is always lined with plants of various kinds, potted in whitewashed gallon
tin cans. Some are flowering plants, but many are herbs, especially basil, which
511 the women use in cooking. The villagers, men and women alike, are passionately
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INSIDE VASILIKA'S HOMES • 41

fond of flowers. In 1961 their comments of satisfaction about the impending innovation of piped water frequently included some mention of how they would be able to plant flower and herb gardens more profusely once the process of watering them became so much less tedious. They value plants and flowers both for their colors and for their scents. A sprig of fresh basil is a common offering to a guest, with the admonition, necessary only for non-Greeks, to rub a bit of it between the fingers to release its aroma. Indeed, the sense of smell is a far more frequently functioning mode of perception in Vasilika than in America. The villagers investigate unrecognized substances by smelling them, the quality and freshness of food is tested partly by smell, the decision as to when food is properly seasoned or as to when it is cooked sufficiently is partially determined in the same way. A more active use of the olfactory sense by the people of Vasilika, then, provides a source of information, of data to be interpreted, and also makes for added pleasure through the enjoyment of aromatic substances. The converse of this situation, however, is that the villagers are equally sensitive to what to them are unpleasant odors. For example, the odor of kerosene burners disturbs them greatly and they were reluctant to use such burners for cooking, and certainly for heating.

A little more than one-third of Vasilika's houses conform in all major respects to the type I have just described. These represent an ideal for the settlement to which those who do not yet have such houses can aspire. The people of the village have watched four families move into new houses of this type since 1950 and have seen several other families, since that time, renovate their old houses to conform. The aspirations are by no means unrealistic.

In the meantime, the other families in Vasilika live in houses of various types. A few live in the one-room stone houses with earth floors and no windows, in which animals occupy the corner of the room farthest from the entrance. Several live in the new one- or two-room brick houses. But the majority of the village's families dwell in one-story stone houses. Here, one plank-floored room is the *saloni*. There may be a second room serving as bedroom, and still a third, an earthen-floored room in which some cooking is done over an open fire. One end of this may also serve as a storage-room or stable. In these houses, the *saloni* has the same furnishings as in the others, but it is usually smaller and, since it is the only room with a fireplace, it serves also as the winter room of the house. It cannot be saved for guests or for special occasions.

Every house in Vasilika, regardless of the economic level of its inhabitants, has a corner of one room just under the ceiling set aside for religious objects. The central object is an icon of a saint of the Greek Orthodox Church. Often included are the framed wedding crowns of the married couples living in the house. A small lamp, arranged so that the light swings between the icon and the crowns, hangs from the ceiling.

The lamp was formerly lit by the wife or daughter of the household on the eve of every sabbath and of every feast day of the church. Since the advent of electricity, the small oil lamp has been replaced by a red electric light bulb which is kept lit at all times. This sacred corner is most frequently next to the bed that the husband and wife of the household use as their own.

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42 THE FAMILY: CONSUMPTION HABITS

● 353 The wedding crowns, white wreaths of small artificial flowers, are a necessary part of the Greek Orthodox wedding ritual, and, indeed, give a name to the ceremonial to distinguish it from an engagement. "Stefanotbikan akoma?" "Have they been crowned yet?" is one way to ask whether a couple are married or still merely engaged. The crowns, which were blessed as part of the wedding, symbolize the founding of a new family under God, and their preservation is an expression of the desire to preserve the health and welfare of the family. That the intercession of the saints is a valuable form of assistance in coping with the problems of life is taken for granted in Vasilika; the icon with the light burning before it and the prayers addressed to the saint constitute a regular plea for the holy one's protection of the family.

342 The importance of the house as an adjunct of the life of the family is further emphasized by the request each family makes to have a priest bless a new home before the family moves in. An *ayazmos*, as it is called, places the house under God's protection, in the villagers' view, and the ceremonial is significant because building a house is a new and hazardous venture for a family whose success in this world as in the next, it is assumed, is ultimately in God's hands.

Cleanliness and Order

514 Sanitary facilities in Vasilika play a part in each family's striving for sophistication. A few households have no latrines. The majority have a small wooden outbuilding or a partitioned section of a storehouse for a Turkish-style toilet. This consists of a large excavation in the ground lined with stones and rocks, covered by wooden planks which form the floor of the latrine proper. There is no seat, but the planks are arranged so as to leave a small opening over which one squats to relieve himself. The newer facilities stand as separate structures made of brick, and the floor is cemented so that there is a slight slope toward the center opening. Finally, the best of these arrangements is one in which a specially designed ceramic floor fixture is imbedded in the cement flooring. From the villagers' point of view, the newer latrines are not valued because they constitute better sanitation, but because the villagers' urban relatives have been ridiculing them for not having some kind of toilet.

356 Just as the public world of the villagers is a world of men, so the house in Vasilika is primarily the domain of women. Women take pride in the skill with which they accomplish their many housekeeping tasks; they gain some satisfaction from completing each day's ordinary chores, as well as from the successful and skilled completion of their trousseau items. The standards of good housewifery in the village require considerable expenditure of time and energy on the maintenance of the home. Villagers value order and cleanliness—order in the sense of stylized neatness, and cleanliness as an avoidance of obvious dirt. We have already mentioned the neat piles of bedding covered with snow-white cloth. When the household has no wardrobe, there is a white covering over the clothes hanging on the wall that protects them from dust, and also creates an

CLEANLINESS AND ORDER • 43

impression of a single unit instead of looking like a haphazard collection of garments. Kitchen utensils as well as farm equipment are kept in the storehouses or in the part of the lower floor used for storage. Thus village rooms, even the all-purpose ones, have a bare look. Since even kerosene burners are usually kept in storage places when they are not in use, the visible equipment in village rooms is not an accurate index of the family's utilitarian property. The use of the storage spaces, always hidden behind at least a curtain if not a door, has some of the quality of the well-known circus act in which a small army of midgets emerges from a tiny automobile. Carafes of wine, chunks of cheese, eggs, coffee, olives, rice, and coffee grinders, kerosene burners, flour, troughs for carrying bread, pots and pans, as well as farm produce and equipment such as cotton, tobacco, pruning shears, long needles for tobacco stringing, chemical fertilizer, and the like, appear when they are required as one or another member of the household disappears into the storage space and, after a short time, comes out with the necessary article. Only bread and recently purchased items are commonly visible in the village rooms. The loaves are placed on a high shelf and the women sometimes cover them with a cloth.

Orderliness in the village homes, then, is the result of a preference for keeping living space fairly free of equipment needed for household and farm chores, and, indeed, keeping this equipment hidden from view. The women spend considerable time and energy taking things out and putting them away, particularly because they make no special effort to provide a regular place for each item.

What the villagers do object to is, as we have seen, the dirt, the dust, and the mud that accompany so much farm work and that they try to keep away from themselves and from their good clothes and out of their houses. Cleanliness consists in keeping mantel-covers snowy white, in washing and pounding rugs once a year, in scrubbing wooden floors and staining them with a yellow dye before a feast day, in seeing to it that steps, terrace, outhouses, and, occasionally, the entire house are whitewashed before Easter, in having washed and ironed table cloths and napkins for guests, in wiping glassware just before glasses are used so that they will shine, and in wiping grease off the edge of a plate. Cleanliness does not consist in a concern for scientific sanitation; soiled aprons, for example, may be used as dishcloths. Once a cloth has dusted or polished or dried any article, and so removed all surface evidence of soil, the article is clean in terms of the villagers' concept of cleanliness. Such cleanliness, however, is regarded as essential for good housekeeping.

The women of Vasilika have no sense of urgency about accomplishing household tasks for the tasks' own sake. Although they ordinarily wash dishes from the previous night's meal, make beds, and sweep in the early morning, other tasks, including bread-baking, are put off until conditions are favorable and they choose to do the jobs. The chores do not rule the women; the women have control of the chores. The order in which they are done, and the particular time a woman decides to work at them, is up to her. It is the end result that matters.

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Rotation of crops is neglected due to the high price of wheat. The best land is put into wheat and the poor land into oats and barley. The recent introduction of vetch may revolutionize the rotation system and may help answer the livestock management problems.

The Local Groceries. Out of five groceries two have closed due to depression years of 1930-33. The three groceries are doing well only on books. Their /61/ non-collected capital exceeds 3 times their active capital. The cooperative grocery gives keen competition but its credit is limited to members and it has a successful way of collecting the debts at threshing time with the cooperatives' threshing machine. Just before threshing the three local groceries treat their customers with wine and whisky so as to be able to collect their debts. All kinds of methods are used at harvest time.

The local grocery owners do their farming too and in most cases all their farming jobs are done by the farmers in paying their debts. No grocery man could make his living out of grocery business alone, but keeps it for spending his leisure time.

PART IV. HABITS OF CONSUMPTION

Household Expenditures. People who lose all they had two to four times in their lifetime will not want to buy anything unless its need is essential. Life is more or less simplified and the household expenditures run very low. In one of the accounts we find that for household expenditures the farmer spent 2,500 drs. (\$16.66). This sum is too high. We must remember that these farmers were just settled and had nothing whatsoever to start with.

/62/ A few small chairs, a rough table, a few wooden spoons and a few copper kitchenware make the kitchen's utensils. Pictures of a few relatives and their own hang on the wall with a few handmade embroideries.

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to read and write. Besides this, agricultural lectures were given to the farmers by the agriculturist of the area during the winter months on different topics concerning the farming life of the area. A series of 5 lectures were organized by the priest of the village on different topics such as history, travel, biography, and inventions. Thus the farmers of Megali Vrisi had an ample chance to get whatever they could from these different agencies.

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Part VII Religion

Magic. The people of Megali Vrisi, due to numerous activities of an educational character that have been established there, find themselves in a transition period of trying to put aside old beliefs and adopt new ones. They still believe that certain people in the village have power to command the spirits and perform miracles. A young man who thinks that his sweetheart does not like him finds as an outlet the consultation of magicians and their command of the spirits to change her mind. If a member of the family is in a foreign country or on travel the magicians are asked to order the spirits to protect them. A pregnant woman desiring to give birth to a boy instead of a girl asks the magicians to act favorably to her desires. The people who perform the role of a magician are old women with suspicious looks. The same women may act as mid-wives, too.

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Certain signs handed down from generation to generation are believed to be true. A black cat crossing the road is thought a bad sign. If you meet a priest early in the morning, they think the whole day will be filled with failures. Dogs crying mean somebody is going /77/ to die in the neighborhood. When the eyelid move fast some good news is coming.

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The above are a few of the good and bad luck signs.

Religious beliefs. Almost every farmer has a Saint in whom he believes strongly. The ikon of the Saint, in front of which he

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makes his prayer every evening and morning, occupies the eastern corner of the house. The ikon of the Saint is well decorated with the best handwork. In front of the ikon hangs an oil lantern that burns day and night. The Saint guards the family, the animals, and blesses the crops. Usually members of the family bear the name of the Saint.

Once a month the priest visits the home of every farmer and brings the blessing of the coming month by sprinkling holy water in all the corners of the house. He passes in front of the ikon and utters a prayer in the name of the Saint for the safeguard, prosperity, and health of the family.

Religion for these people is a necessity of life. Without it they cannot live. In every phase of /78/ their lives religion plays an important part as in recreation, farming, traveling or even in fighting they have their respective Saint through whom they communicate with God.

When Paul entered the temple of the unknown God and preached the known God to the Greeks, he must have forgotten to mention to them the form of worship they should adopt. The Greeks have accepted the theory of Christianity of one God but have dressed up this new religion with their old forms of worship. They have changed the names of ancient gods and given them new names with the same duty as the old ones. Thus Saint Nicholas replaced the god of the sea, Poseidon.

Since 1453, which marks the fall of Constantinople to the Turks and the fall of the Byzantine Empire, the Christian people of the Near East have gone through the severest test in Christian history. The continuous persecution, massacres, deportations, and all kinds of inhuman methods could not desecrate it. In fact the Christian faith got stronger and stronger and had become a bond of uniting the Christians. The same strong ties in this religion strengthened them to overthrow the bonds of slavery, after 400 years. It /79/ was religion that kept the Greek letters, the language of the people, and it was their strong belief in the power

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The basement is used for stabling the cattle, keeping agricultural tools and storing cattle food and fruits. However, apart from the disadvantage of having the stable just underneath the living room, this double house is also insufficient to cover the needs of a family living on the produce of cattle breeding or vine growing, especially when this family is of somewhat comfortable means.

There is also a need for a separate storeroom suitable for the keeping of liquid products and supplies, and such one is created either by a division of the ground floor or by the addition to it of another space, in the direction of the top beam⁽¹⁾. Similarly, by a simple division of the space or by an addition, two rooms are created on the floor too, one of which is the kitchen. Down there in the hearth, in some places such as Agrafa, the bread is also baked (Fig. 16)⁽²⁾.

In addition, the προστώον, on the ground floor, is usually fenced on the front part by a wall and forms another space, used as an 'outside basement', where cattle are often stabled, and on the upper floor, the προστώον is closed on its narrow sides, and remains open on its front side and is thus used for spreading and drying maize and other fruits, for treating wool, weaving and for other occupations of mountainous populations, who also enjoy its cool shadow (fig. 17)⁽³⁾.

That is why this originally open portico became an essential element of the building and has gradually been incorporated, in two-floored and in one-floored house, and finally even on its front part, has been closed off, partly or totally, by a thin wall.

By this arrangement, the προστώον on the upper floor, has either formed a spacious, closed room, extending all along the front part of the rooms and has kept its original names (άνώι, ξάνωγο, κρεβάτι, ήλιακός, χαγιάτι⁽⁴⁾) (Plate III, 5, 6), or it was limited in space by the formation of one or two rooms at one or both ends of the portico by simple division⁽⁵⁾ (Plate III, 4^a, 5^a, 7^a). Thus, the form of double upper-lower floor house was created, perfectly meeting the needs of mountainous, cattle-breeding families and having the staircase within the house, thus affording greater security⁽⁶⁾.

1) G. Megas, Θεσσαλ. Οικήσεις figg. 32, 36.

2) Ibid. figg. 32, 34, 36.

3) Ibid. figg. 34, 36, 37.

4) Ibid. pp. 34, 50, 80a, 81a, 91.

5) Ibid. figg. 37, 38, 42, 44a, 48, 76.

6) Ibid. pp. 39 foll., 86 foll.

^x 342 the Γ or Π, then the spaces appear as if extending concentrically
 351 around the central yard, which is surrounded by a peristyle⁽¹⁾ (figg.
 22 and 23 Plate V 3^a 5^{a-b} 6-6^{a-b} 7^b 8).

This yard, in districts where the winter is severe and security was formerly scanty (Siatista, Kozani, Kastoria, Naoussa), was closed on the front part also by a wall as high as the roof, so that it appeared as a peristyle yard having around it the rooms of the house⁽²⁾ (Fig. 24

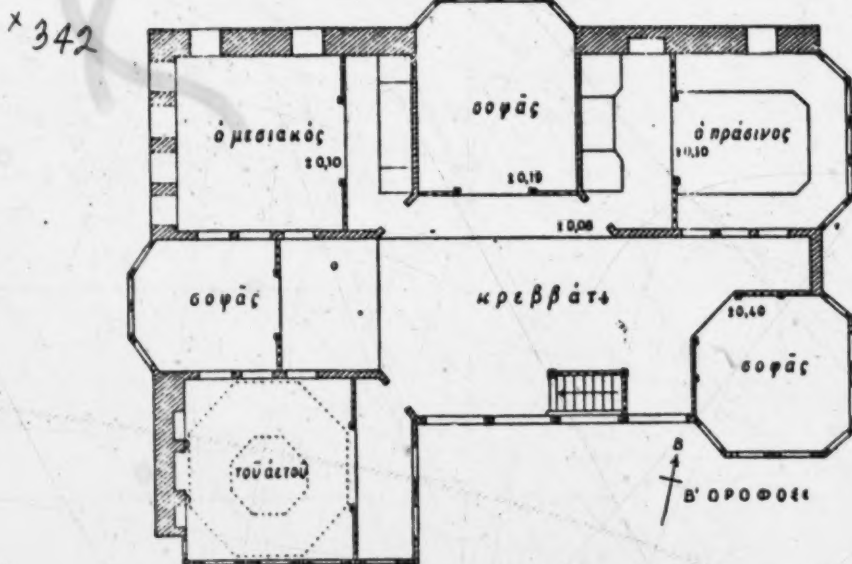


Fig. 25 A floor in the house of G. Sfortzos at Ambelakia
 (G. Megas, *Θεσσαλικὰ Οἰκόμενα*, fig. 80a)

Plate V 7, cf. V 6, 6^a 7^a) in the same way as it is seen in the Greek house of the Hellenistic period. Although we cannot say that this composite form of the modern Greek house is the direct outcome of the ancient Greek house, we still think that this method of formation is clear enough to understand the ancient formation.

In these more composite forms, the «sofa», about which we have spoken above, may also open to the arms of the Γ or the Π, and

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1) Ibid. figg. No. 63, 72, 81a, 82.

2) Ibid. pp. 108 foll. figg. 90, 91.

is not only elevated from the rest of the floor, but is separated from it by a wooden fence made of beautifully turned bars and by slender pillars connected at their top by a light arc. This «sofa» usually extends slightly over the exterior wall of the building and often takes the form of a beautiful octagonal kiosk, giving a view on the street and used as a special living space or as a drawing room for the reception of guests during holidays, (Figg. 22, 25 Plate V 5^b, 6^a b^c). With their decoration of carved wood and drawings the sofas and the «good rooms» give the house an accent of ease and urban comfort⁽¹⁾.

Thus by various intermediate stages, we arrive from the rural house to the urban house, which combines practical with aesthetic and sanitary purposes. Such developed forms of houses are the noble houses of the urban centres of Epirus, Thessaly and Western Macedonia, dating from the 18th century, which are the result of the economic and spiritual prosperity of that period and constitute treasures of an unparalleled Greek art as regards harmony and decorative wealth.

2. FLAT-ROOFED HOUSES

The visitor to the Aegean Islands, as well as to the islands of Crete and Cyprus, keeps a very pleasant impression from the view of the houses there. The island houses, with their cubic forms, beautiful arches and their white, plain appearance, are pleasing to the eye, and much more so because not one among them appears to make an effort of surpassing the others in height or size.

The main characteristic of these island houses is the flat roof, called δώμα. This is made of overlaid layers of insulating material (seaweeds, clay etc.) spread to a thickness of 20—25 cm. over the horizontal beams and the reeds or thorny bushes that fill up the gaps between the beams of the roof⁽²⁾. (See figg. in p. 36). In some islands of the Cyclades (Kimolos, Thera, Antiparos) the houses do not belong to

1) See G. Megas op. cit. p. 97. Augh. Hagimihell, *L'art populaire grec* 1937 pp. 9 foll. Pl. 62-66.

2) The fact that in the Byzantine years the use of flat roofs was current can be seen from the following extract of Eustathios of Thessaloniki (Πατριολογία εἰς Ὅμηρον Ὀδυσσεύαν κ 559) «λέγεται δ' Ἑλλήνων διὰ τὸ τὰ δώματα μὴ κρημνιστὰ εἶναι, ἀλλ' ὅποια καὶ νῦν ὡς εἰκὸς μυριαχθῶ, ὡν ταῖς δοκοῖς γῆ ἐκπλάται, ὡς ἐνταῦθεν τὴν στεγὴν χρῆσιμον εἶναι καὶ πρὸς τὸ ἐγκοιμᾶσθαι». Ph. Konkonles, *Περὶ τὴν Βυζαντινὴν Οἰκίαν* (Ἑστρατὶς Ἑταιρ. Βυζαντινῶν Σπουδῶν 12, 98).

9: Megas

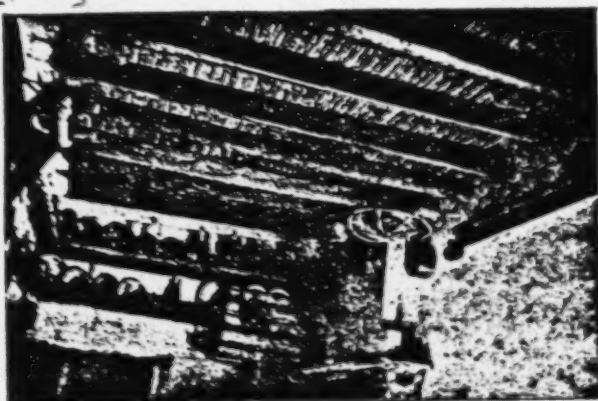
I, B-5, 4 (no date) 1951

EH1 Greece EH1

[p. 36]

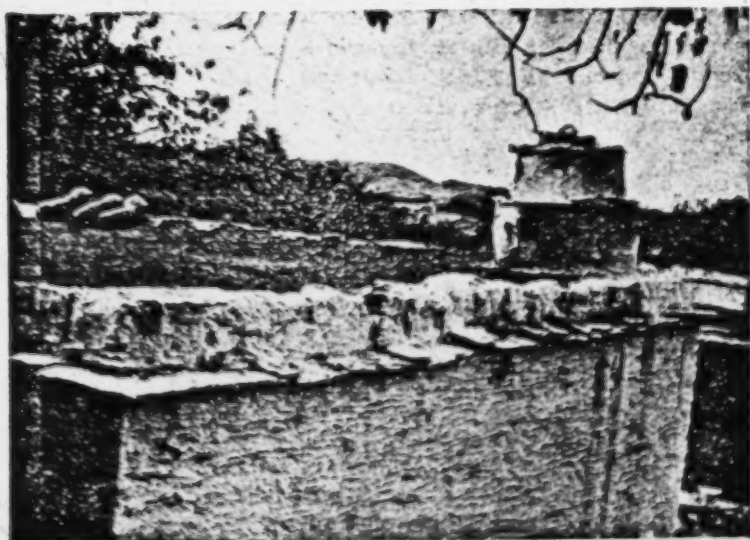
x342

[353]



Above: Ceiling and interior of a house in the village of Kephalos on the island of Kôs.

Middle: the flat roof (δῶμα) of a house in the island of Rhodes. At the end the chimney.



[353]

A corner of a house with arch in the village of Phanés in Rhodes.



[p. 36]

in the islands (Fig. 30, Plate IXa, 2). The use of the arch was proba- ^{342^x}
 bly extended from the wide-front house to the narrow-front one, ^[333]
 in places where beams of a sufficient length were not available for the
 widening of space. In this case, the arch was built from the one long
 wall to the other, and the roof beams were placed on two parallel rows

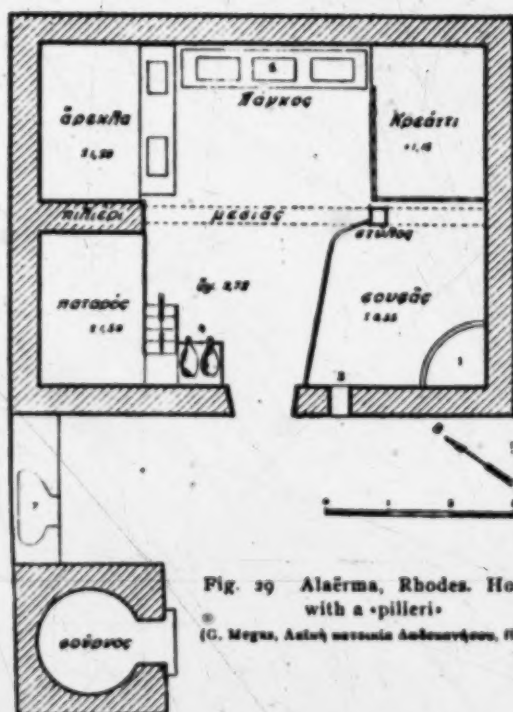


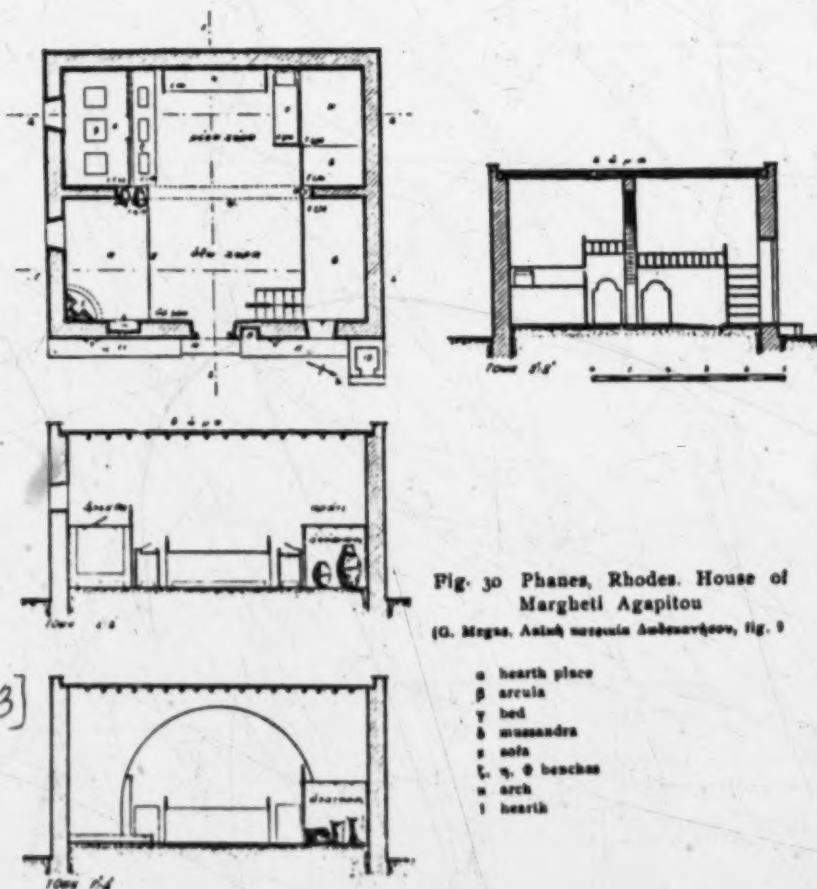
Fig. 29 Alaierna, Rhodes. House
 with a pilleri

(G. Megas, *Αρχαὶ καὶ νεώτερα Ἀιολικὰ ἱερὰ*, fig. 2)

in the direction of the long side of the house. In this way, the narrow
 front house too, gained in width on its narrow side (Plate VIII a 2, 5,
 5a, 7, 7a, 8, 9, 9a).

By this arch, the space of the house was divided, as with the ^[353]
 pilleri, into two equal parts: the inside space (μέσα χώρα) and the
 outside space (ἔξω χώρα), as they are called in Rhodes and the four
 corners that were separated on both sides of its jambs were allocated, in

- *342 the inside space, to the bed and an «arcula», and in the outside space,
 ● [353] to the hearth with a low sofa in front of it and a higher sofa on the opposite side. (Figg. 29 and 30).



In some of the Cyclades, the corners of the inside space were arranged to form small rooms, used as bedrooms, and the outside space was used as a living room for the family (Plate VIIIa 7^b).

^x 342 concentrate everything around the main living space, so that all
 341 rooms open to a central yard. Thus, in Crete, Cyprus, etc., apart from the double and triple blocks, we find multiple blocks, in one or two floors, which in the plan have the form of Γ or Π or sometimes T (Plate IXc 5, 6, IXd 2-5).

It is seen, from the whole examination, that the island house has not had the fine evolution of the house of continental Greece but rather remained faithful to simple forms, a legacy of the ancient times. However, in this primitive simplicity, the island house kept the beauty of simple lines and of natural forms, both the arch and the arched windows and doors giving to the cubic form of the island house a mark of pleasant contrast, especially when, as in the narrow-front house, the *προστώον* is open and has an arch, instead of columns, for supporting the roof (Plate VIIIa 5). Apart from this, the regular division of the interior, the order and regularity noted in the arrangement of household furniture and utensils and the passionate love of the islanders for decoration, so that all parts of the house are fully adorned, constitute marked facts of the Greek island house.

From this summary review it is clearly seen that Greece, situated on the SE end of the European Continent and by its Islands, a neighbour of the districts of SW Asia and NE Africa, presents both the basic types of housing architecture and a variety of building forms, the proof of a long and important evolution, according to the geographical position, the nature of the ground and the long history of its civilization.

^x 342 Greek architecture, which has its origin in the prehistoric Greek
 174 and in general the North European house, namely the *megaron* (¹),
 341 makes its appearance in neolithic and Mycenaean times, and survives to this day in some regions with a surprisingly undiminished energy. This architecture has gradually perfected its ways and means of construction and improved the form of the dwelling. And first, it often deviated from the narrow to the wide-front types (²), probably for the advantages presented by a long front side,

1) F. Behn in Eberts *Reallex. d. Vorgeschichte*, 5 (1926) 186 foll. 193 *Gerda Boëtius*, *Studier i. Den Nordiska Timmerbyggnadskonsten*. Stockholm 1927, pp. 25 and foll. *Eldhuset eller Megarontypen*.

2) This tendency for a wide front is shown by the neolithic houses (D. Robinson in *RE Suppl. VII* p. 226) According to Fr. Oelmann, *Gnomon* 1927, p. 173, on those countries neighbouring the area of flat-roof houses, and under their influence, the eagle-type house disappeared and became wide-fronted.

fuss and disturbance. Efficiency can usually be found when it is not a conscious end. 805
461

To introduce an awareness of time into a meal is particularly abhorrent to Greeks, though this has to be done where factories set time limits. Dinner is served when it is ready, and without regard to efficient consumption. The fish is not fileted, the nuts are not shelled, the fruit is not sliced. The eater will spend a long time removing infinitesimal bits of flesh from the head of a small fish. All this is part of the process of eating, which is more than the naked act of consumption. He will end his meal with an orange which he will peel with virtuosity, leaving the peel in one piece; to consume an orange in the form of juice is to take all the meaning out of the act. 805
269
260

Greeks in the city, in some circles, find the need of hurry entering their lives. They are not at home with it. For the Greek traditionally, to work against time, to hurry, is to forfeit freedom. His term for hurry means, originally, to coerce oneself; and a visitor arriving out of breath may say: "I have hurried," but the form in which the word is more often used is "Don't hurry." One does not admonish another to coerce himself, and a mother does not constantly ask her child to hurry up, unless perhaps she is following the new books on child training which say that a baby must not be allowed to set his own pace. But a Greek has other linguistic ways of expressing expeditiousness. There is the gentle hint: "Won't you make speed?" There is the reassuring "I have finished," meaning "I am coming to the end as fast as I can," and there is the urgent call for help: "Arrive!" 805
195
267

There are many clocks and watches in Greece now, both in the city and the village. Watches are an important part of a man's trappings, and of a girl's adornment. Clocks are necessary to complete the furnishing of a house. It is not essential as a rule that they keep good time, or that they run at all. If they are in good running order, and are in use, their function is one of reference; they do not shape the household life. They give information and satisfy curiosity; they do not tell the wife that it is now time to start cooking or serve the meal. However, there are exceptions to this, particularly among the few mothers who follow the child training directions for rigidly scheduled feedings and bedtime. Villagers speak of hours and minutes, but these are merely references to the passing of time, rather than its measure. Visitors, asking how far it is to the next village, find that "five minutes" may mean half an hour or two hours, but they find that the answer "A cigarette away" does provide an accurate measure. 805
405
301
355

In spite of the prevalence of timepieces, the church bell and the school bell, and even a cannon blast, continue to have active functions in calling adults or children to pre-arranged gatherings or communal village work. Even in the cities, people are called "Englishmen" when they turn up on the dot at meetings or appointments. People often arrive an hour late to an appointment to find that the other 804
262